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JUDAS HIS TREACHERY

Still continued and his Rage doth more increase, because his Thirty Peices sent to the Quakers would not bereceived, but was rejected and returned to him again For it was the price of blood: and so he in the present state is a Vagabond in the Earth glorying in Earthly things, but hath not a habitation in the living God who is light, but is in the separation, even in darkness that may be felt, and there he is beating the air with his great swelling words of vanity, and for the love of money *Robert Bacon* is joyned to him.

Being something in way of answer, or rather a opening of some material passages in that reviling Paper Called by the Publisher Mr. *Robert Rich* his second Letters, and so the rise of their Idolatry and their further proceed therein made manifest for the exaltation of the glorious name of God alone who is blessed forever Amen. And so the whorish spirit is judged and the vail removed and the mistery of iniquity brought forth to open view.

Given forth by *John Bolton*.

The second of the first Moneth 1670.

LONDON,

Printed in the year 1670.

I Having ſeen a printed paper, which is called by the publiſher, *Mr. Robert Rich his ſecond Letters from Barbadoes*, it is ſaid writ upon the occaſion of the *Quakers* prevarication in the matter of the 30*l.* ſent to them in common with their brethren, the other 6 Churches ſo termed by him with a preface, as its ſaid extorted from *R. B. Philo* to the ſaid people.

And I have read both Preface and Letters and according to the proportion of Wiſdom given to me, have diligently wayed and conſidered the things contained therein, and alſo the ſpirit from whence it doth proceed & it appears to me equal and juſt, that there ſhould be ſomething in anſwer thereunto and a little opening of ſome particular paſſages in it for clearing of things, between *Robert Rich* together with the parties that are concerned in the ſame ſpirit with himſelf and the *Quakers*, as he is pleaſed to call them, but it is a matter of contention, and how fitting that is for my age, as now being near 70 years old, otherwiſe then for the bleſſed unalterable truth of the bleſſed God, I durſt not, but in the defence of & Love to Gods truth which the world cannot receive, and in Love to the way of God, which undoubtedly is pure and holy, and whatever men of corrupt minds ſpeak the unclean in heart cannot walk in it, I did heretofore as I do believe many now do unſpeakably deſire after injoyment of the bleſſed preſence of the ever bleſſed God; and I have a teſtimony and it is given me by God that *who ever will injoy and have fellowſhip with the Living God*, they muſt come to Chriſt Jeſus who is the way to the Father and he is light, and whoever dwells in the true light as *John* bore witneſs of *dwells in that in which he approaches to the Holy God and comes to ſet to his ſeal*, in thy preſence is fulneſs of joy, and at thy right hand are pleaſures for evermore, it is now about 16 years ſince the glad tidings of Salvation was made known to the ſoul by Chriſt in the Covenant of his own light, into which many in and about *London* were gathered and in the fellowſhip of the Goſpel and gladneſs and ſingleneſs of heart, did we walk in the everlaſting love of the Heavenly Father, and we were beyond the utterance of all words made willing to be fools for

Christs sake and to forsake all for the Gospel of peace; for it made the heart glad as to God the comfortable news of a Saviour not only brought to the outward ear but it came to the heart and soul, and we felt Salvation there, certainly 'twas so, he came skipping over the mountains and gained a full content in the love of God that Christ Jesus to wit he that saves from sin even to the uttermost all that come to God by him should be ours and we his, we were made willing to follow Christ the true beloved of the soul, we did then, we do still delight to follow him, that out shines all the glory of whatsoever the tongue of Men and angels can speak of besides, he is the everlasting Covenant of God he is the first and the last, beside him there is no Saviour, its him that is holy and true, he that came out of the bosom of the Heavenly Father and leads into fellowship with the unchangeable God who is blessed for ever *Amen*. Whether should we go, we are come to him that hath the word of Eternal Life.

At that time I with others came to be acquainted with *Robert Rich* who appeared to receive the truth and continued so long with us until he came to be imprisoned and so to suffer for it even that truth which we still retain and love without wavering from it, and I wou'd have this taken notice of that *Robert Rich* doth not deny in words the light and truth as was first declared to be true and of God, I do not find in any of his Letters that he doth reject in words, that which we consent to be the truth, which is the foundation for certainly, there is not another foundation for everlasting blessedness to be built on but truth, for Christ saith of himself, *I am the way and the truth*, he that is the way to God he is the truth, no man can have fellowship with God out of the truth, for that God whom we serve and bear witness to, is the true and living God, in whose presence no unclean thing can stand, and since as to words we agree that Jesus Christ the light is Gods salvation to the ends of the earth, and that there is no other name under heaven, in which Salvation can be had but by the name of Christ, that is I understand it so I close with it in my heart, no man can be delivered from the power of *Satan*, but by the power of the Son of God, for he said of himself *all power in heaven and earth is given to me*, if all power, then undoubtedly power to overcome the adversary of the soul of them who believe in him, notwithstanding the strong man that kept the house here-

heretofore but bleſſed be God a ſtronger is come & known even he to whom all the Prophets bear witneſs, he to whom all power in heaven & earth is committed, & I have committed my ſelf for ever into his hands, *even Jeſus Chriſt the true light that lighteth every man that cometh into the World*, that *John* was a forerunner of, and came to bear witneſs to and I as one of the leaſt amongſt many brethren, yet have received mercy from God to be faithful, and my teſtimony in my generation will ſtand for ever, Chriſt the anointed of God for the work of Redemption, God hath given him a Name above every name, that at or in the name of Jeſus every knee ſhall bow, why do any in the gainſaying in their hearts, in their own wiſdom that is from below, hold out againſt the tenders of Gods everlaſting Love in the light of Jeſus Chriſt, I ſhall bring one proof out of *Robert Riches* Letter that he conſents *to the foundation in words which we confeſs to all, though there be a varying in ſome words, page the fourth, this ſparing and ſtumbling at the corner ſtone, viz. Gods ſpirit and Son in Man is the only ground of all theſe breakings and diviſions which at this day, are amongſt all ſorts of Profeſſors yea the Son and Heir of Heaven, the light and truth in the inward parts*) I ſhall bring one inſtance more of *Robert* in the 5 page, or as if any thing acted and done without the power of the ſpirits leading in things ſpiritual, we are acceptable to God the Father, I could inſtance more but ſhall reſt with thoſe two teſtimonies of his own words, that there is yet ſome agreement between *Robert Rich* and the *Quakers* as to the foundation in words; which we teſtifie ſtands ſure and can never be prevailed againſt, becauſe 'tis of God and is ſet and eſtabliſhed by him.

Allo I ſhall bring one inſtance that *Robert Rich* in time paſt, however his mind is now changed that he had a very high and pretious eſteem of us, as his own words wil manifeſt, page the 12. *Oh how is the faithful City become an Harlot, in it was once the ſeat of Judgement and righteouſneſs, but now oppreſſors and murthers bear way and rule*, thoſe latter words we ſhall try in their place.

The whole ſum and ſcope generally not only of *Robert Rich* but of moſt that have turned their backs upon the truth (it is called ſo) the bleſſed pure holy way of the pure living God, is that we are not what we were in the beginning and that we are ſlidden back from that into which we were at firſt in ſome good degree brought, but

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have ſtumbled and fell into contending and jangling one with another, but turned aſide and loſt that Life and Love to God, that was once amongſt us; with many other accuſations that theſe that write and ſpeak againſt us: and alſo have ſome of them uſed as it were a trade, in diſturbing our otherwayes peaceable meetings and that for years together all which we have born and ſuffered under it, only have uſed our ſpiritual weapon in writing and ſpeaking in the defence of that Faith and Truth once delivered to us, and the day of Gods viſitation in his everlaſting Love that reacht to our ſouls in the beginning when firſt the glad tidings of deliverance was known, I hope by my ſelf ſhall never be forgotten, but I am very willing the matter in difference ſhould be brought to a tryal and therefore I have taken this thing in hand, becauſe I have been a witneſs from the beginning, and that on the behalf of the Lord for the truths ſake, and alſo called of God to teſtifie and bear my witneſs againſt that ſelf ſeeking and backſliding treacherous ſpirit that firſt entred amongſt us of which *Robert Rich* is one of the moſt unclean. For truths ſake I muſt ſpeak of ſome things which otherways had been forborn, even how Sathan entred in inſtruments fitted for that purpoſe if poſſible to make void the pretious appearance of Jeſus Chriſt for ever, it is not only the work of them from all perſwaſions to withſtand the everlaſting Goſpel: but from amongſt our ſelves have men of corrupt and perverſe minds, riſen up to draw Diſciples after them, Sathan that old enemy like a roaring Lyon going about ſeeking whom to deſtroy, or devour, I ſhall mention that remarkable paſſage in *Robert Riches* Letter the 19 Page, becauſe the ſtreſs of whatſoever is in his inveterate Language againſt us, it lies in that which he there mentions, I ſhall mention ſome part of the paſſage; *indeed I have long ſeen the abomination that makes diſolate ſtanding amongſt the Quakers (mark) ever ſince that time wherein* G. H. *did judge* J. N. *and invited his friends ſo to do, without ſhewing the leaſt reaſon or ground of his cenſure, even as thou thy ſelf haſt lately done in a printed paper, writ againſt* J. P. *wherefore hear the word of the Lord ye rulers of* Sodom *and people of* Gomorrah. *tis this ſpirit that hath incompaſſed your* Jeruſalem *about as with armies and is now in bondage with her children, by which we know that the deſtruction thereof draweth nigh finally, tis that ſpirit of wickedneſs in the form of righteouſneſs that hath already*

ſpeaking to Willliam Barlie.

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torn your crown from of your head, and discovered your secret parts so that the scab of your contention and strife is seen, which will never leave nor cease to divide you till the name of Quaker *become a hiss and a scorn among the Nations. and you shall leave your name for a curse to my chosen whom you have cursed saith the Lord God everlasting, who will slay thee and call his servants by another name, it may be* Hallelujah *which you have so much defamed.*

Robert Riches words are of a fierce and violent nature as may be seen in what I have rehearsed of his words against us; as also in other passages of his paper, and *Robert Bacon* seems to be of his mind & joyns with him, that the Crown certainly is torn from of our head and that our destruction draweth nigh, with many words of the like kind, but it appears like *Rabshakahs* railing against *Israel* of old, not what was to come on them from God. but what was the desire of the enemies of God and his people then and so now, the enemies yea the implacable enemies of the spirititual *Israel*, (mark) should in their desires fall on us, but the ground of *Robert Bacons* so cordialy joyning and owning *Robert Rich* in this last and only saving dispensation of divine Love as he calls it, which I would have taken notice of, because he prefers it above any former dispensation, ye though of Christ, yet (mark) it is but a dispensation of money only, and he in that state and dispensation may perish both together, but blessed be for ever the holy name of the living God that of which we testifie of which is our Crown and which we in joy, notwithstanding the enemies rage is a dispensation of the everlasting Love of God, to draw us and bring us; that in time past have been in the broid way, into communion and fellowship with himself in the light of his son, and thus we that love God, because he loved us first glory and make our boast of more then the love of Corn and Wine, when it aboundeth, and so let *Robert Bacon* take the last dispensation to himself and his friends, which is but of money only; which agrees, it seems better with him then divine Love which he talks of, but to return to that which is more particularly before me, to speak a little of that which is within the compass of my own knowledge, and beyond it I shall not meddle, because as it appears to me now is the time that the hidden things of darkness should be brought forth, and that which hath been done in secret should be published as on the house top, it is clear both from *Robert Rich* and also from *Robert*

bert Bacon, that the main and great evils which they both lay to the charge of the Quakers as they call them is, viz. that *J. N.* which is *James Naylor*, and *J. P.* which also is *John Perot* were judged amongst us, for which the heavy threatnings that come from *Robert Rich* against the Quakers, the ground whereof I have recorded before in his own words, viz. because *G. F.* judged *J. N.* and invited his friends so to do and shewed no reason or cause for it and therefore it is needful that the cause for that Judgement be brought forth that others may know for what it was, for which the body of the Quakers denyed and condemned *James Naylor*, as having no fellowship with him in it, and do testifie and bear witness for the Lord even to this day against him, in that wherein we were separated from him by the living God for ever, and also *Robert Bacon* in his preface to the Quakers appears to have a quarrel in his mind against us, for our rejecting of *James Naylor*, therefore take his own words. *For what meant else your unchristian and violent withstanding, and rejecting that appearance of God in* J. N. *and* J. P. I shall speak also of *J. P.* in his place, but the great trouble that provokes *Robert Rich* and *Robert Bacon* against us is the denyal of *J. N.* because in that wherein *James* himself was denyed, *Robert Rich* was deeply concerned with him in the same spirit and so it is but the same spirit that was in *James* that now survives and remains in *Robert Rich* but came short in time past ever to know God as *James* did, & therefore since the difference between *Robert Rich* and them that joyn with him is come to such a publick contest, that heretofore lay more hid and secret, I do say my soul rejoyceth to appear to stand clear from that unclean spirit, even in the sight of Men and Angels, that the living God separated me, yea the body of the *Quakers*, from in the beginning when first it rose which as to time to the best of my remembrance was about 13 or 14 years since, which as to the World in some degree hath lain more in obscurity, but as I have said before now is the time the occasion leads to it, I can say it is for God, and for clearing of his eternal and everlasting blessed soul saving truth, which is more worth then all the world, for it hath been often laid in the ballance, what is equal with it, can the understanding of all the wise and learned men in the whole world propose any thing beyond or equal to it, the pure life and pure wisdom of Jesus Christ, that while the men of the world are laying up treasures for themselves

ſelves and their poſterity in this life, I teſtifie for the holy Name of the holy God, it is the utmoſt end and farthest extent of the mind of them who love the Lord Jeſus with the whole heart, (mark) to abide with him and dwell with him for ever, all things are empty and barren, yea death is in and upon all things, while Jeſus Chriſt the *Immanuel* God with us, doth not appear to the ſoul, and God who ſearcheth the heart, and trieth the reins, is witneſs between them, yea and the whole world and us, whatever they ſpeak and write againſt us, Chriſt Jeſus that came out of the boſom of the Father to ſave from ſin is our all, and therefore according to the meaſure given to me in plainneſs of ſpeech, in the ſtrength of him that is become an open fountain wherein to waſh and be clean, do I make war with that ſpirit; which if not rejected and denied in *J. N.* and *J. P.* and at that time upheld and now propagated by *Robert Rich*, would have torn the Crown from off our head, yea and laid waſt the heritage of God, & made us as a baren wilderner, but bleſſed for ever be the name of God, that accurſed ſpirit of *Amelek* is judged out from amongſt us for ever, and as for my ſelf bleſſed be his name, I live to ſee it, and ſo we cannot lick up that vomit again, but it is in my way to clear up one thing before I come to ſpeak of that unclean ſpirit, that enterd amongſt us by the means of *J. N.* and *J. P.* it hath been often by them that are of the ſame ſpirit with *Robert* objected againſt us, *Why we ſhould ſpeak of things that have been ſo long ago, and buried out of ſight, and thoſe that did them in their graves*: we find in the holy Scripture that *David* though otherwiſe a man after Gods own heart, yet wherein he ſinned againſt the Lord, it is on record to this day, alſo *Peter* although an Apoſtle, yet his denyal of Chriſt in the Scripture handed down to us, for this end that they might be our admoniſhers: upon whom the ends of the world are come, that we turn not aſide from the way of the Lord either to the right hand or the left in any thing as they did, and if it be recorded what was *Davids* and *Peters* ſin, why have any of us a greater priviledge then they, therefore I ſtand clear before the Lord in this matter, in which I ſhall ſpeak of *J. N.* and *J. P.* becauſe the Holy God calls for it, for the enemy calls that to be an appearance of God, which was then and remains ſo ſtill an appearance of the wicked one, and therefore to be contended againſt for ever, for wo be to them that call evil good and good evil, and therefore it is in my heart to ſpeak

of things as I was made an eye and ear witneſs at that time: In the begining when the truth was firſt publiſhed, and we joyned to it, as the Apoſtle ſpeaks, what manner of entring thoſe that brought the glad tidings had unto us, for certainly we turned from dumb Idols, and from Idol Shepheards to ſerve the true and living God, and in the unity of the holy ſpirit of truth were we joyned together, and bound up in the bundle of Life, and I could in that day have ſaid unto others, Have fellowſhip with us, for it will for ever remain true; our fellowſhip then was, and bleſſed be the name of God is ſtill, with the Father, and with his Son *Jeſus Chriſt*, and in the unity of the one pure holy Life did we walk together in the fear of the living God, to the content and ſatisfaction of every one who had received the truth in the Love thereof, which made us willing to part with whatſoever was dear to us in this World, yea we did count all things loſt that we might win Chriſt; but it is ſtill before me to ſpeak of *James Naylor* as he appeared to us, while he ſtood in the uprightneſs before us, *And I do believe before the Lord alſo, certainly he was a man of God in the truth, and made war in righteouſneſs againſt the devils Kingdom in the hearts of Men and Women, that ſo they might be drawn to Jeſus Chriſt, that he might dwell in them and rule over them, whereby they might be made Veſſels of honor prepared for the Maſters uſe*, and while *James* ſtood in that ſtate, by his Miniſtry many were turned from darkneſs to light, and from the power of Sathan to the power of the living God, whereby he had a great reſpect from all thoſe that did love the Lord, and we accounted that he was worthy of double honor for his works ſake, and without all doubt he in a large meaſure taſted of the good word of God, and of the power of the world to come, but it is a hard word, yet it will ſtand, he fell from that ſtate and became dark in his underſtanding, whereby thoſe things were acted and done and given way to, by him that were not right in the ſight of the pure God, and there is a fireſs within me, as to produce to publick view, what was then at that time ſeen and heard, but for and in behalf of God, and for that Truth that is unchangeable is it required ſimply to declare what was ſeen and known. I am a Man of plain language or ſpeech, and ſo can make things neither better nor worſe, but as they then were, Yet hard to expreſs.

On this wiſe was *James Naylors* firſt beginning to get up, or rather

ther to be lifted up into the spirit of self exaltation, *viz.* By the means of 2 women, who without all doubt or controversie had so wrought on him or possessed his mind as to think of himself above what was meet, as I shall hereafter declare, and I shall begin with that which I first saw of the puffing or lifting up of his Spirit, and that was at a House in *Watling street*, where I was walking with him in the Yard within the House, and one of the aforesaid women came to him: between whom some words passed, but when she went from him, she went backward 2 or 3 steps, & bowed her face low to the ground, and then went backward 2 or 3 steps more, and bowed her self to *James* the second time, & also bowed the third time, then turned her self, & went her way, which at that time bred some amazement in my understanding, but yet said nothing to him as concerning it. One other time I was at Supper at a friends House by *Watling-street* with others where *James Nailer* was, and while we were sate at Supper, the same woman that bowed to him before, came in, and went to that part of the Table where *James* sate, and fell on her knees to him, but so far as was heard said nothing, this was the second time which bred some further degree of consideration thereof, and within some short space of time afterward several persons were together, & *James* being there also, it easily appeared that neither his countenance nor Spirit was as formerly it was, and at this time the two women spoken of before being with us, and I was very much troubled in my mind to see *James* whom I had heretofore very great respect for, even for his works sake: but now there was an alienation in my mind from him that I had no desire to him, for certainly the beauty of that pure life began to fade as the spirit of self exaltation began to rise, and it was certainly so, that Scripture was fulfilled, *he that will be greatest let him be your servant*, and so I went into another Room by my self, for it did appear to me to be a very great alteration in *James*, and while I was in the exercise of mind, concerning what I had seen, one of the aforesaid women came to me, and said *James* would speak with me, then I went with her: but when I came where *James* was I went and sate on the other side where he was, for my mind was much withdrawn from him, and as I was by my self, one of those women came to me, and took me by the hand, and led me to *James*, and said these words to me, *the Lord God, or the Lord would have thee bow to him*; this thing at the present was a surprise to me:

and I did not understand what she meant by her words, but I sate down by *James*, expecting the further proceed in what they were about: and in some little time the same Woman that brought me to him, interpreted what I should have done by her own actions, for she kneeled down to him, and spake high words of exaltation, but the very words I cannot remember; and after that she had done that homage to him, which she thought meet at that time, she arose, and presently after the other of the two women which is spoken of before, also kneeled down and spake these words to him: *Thy Name is no more* James, *but I am*, and then arose, with expectation as I have just ground to believe, that I should follow their Example: and we all being silent for some space of time, and no such thing coming from me as was expected, *James* himself arose, and I spake to him of the trouble that was in my mind, to see what was manifest before me, and so at that time I parted from him, going to my own being, this being in the fore part of the day, the thing which I have last spoken of, I know but of one man only that saw it besides my self; and in the trouble of my mind, which at that time was very much, I spake to *Robert Rich*, with some others what I had seen and heard in this matter spoken of before; and yet I remember *Robert Riches* words added more trouble to me, for he said he had seen that *James* should converse no more as a man: but in the after part of the same day, the Lord God by his Spirit moved in my heart to go to *James*; and when I saw him, those 2 women were with him, and these words arose in me, and I spake to him, the words were, *James thou that hast warned others out of the imaginations; art thou got up into them? come down, for in the presence of God I speak in the ground in which thou art, I am separated from thee for ever*, and so departed from him, this first appearance of *James* in captivity, under the government of two Women, for so it was he had given up his Reason and Understanding as a Man, although therein in times past, he did excell many, and was at the command of their very looks, as I have seen.

This first beginning was on the last day of the week, and on the first day *James* continuing still with the Women it was the desire of friends that *James* would leave their company, and be with some of us, and some words were used what was the reason why he so slighted the counsel and advice of those he appeared to own and love heretofore but now would not go with them, he then looking

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on the Women, said they were unwilling, and at that time I saw their eyes had command over him, and he was subjected to their very looks.

I did on that day see one of these Women leading *James* by the hand, and singing as she went, her voice sounded forth, *Holy, Holy, Holy, who shall declare his Generation?* and notwithstanding it was before many witnesses, yet as a Child he followed her as one without sense or understanding, so great was the captivity in which he was under the subjection unto these two Women; and on the morrow, so far as I understand *James* departed from *London* towards *Bristol*, only with the Husband of one of those woman which had led him aside from God; and after some time we heard of his being at *Bristol*, and not in the usual manner with friends, but at a common Inn, and when I heard of it, it was in my heart as in love to God and his blessed truth (for my soul is engaged to own it so for ever) and in love to *James* if possible by any means to get him from the company of those women, whereby he might be preserved from utter ruine, for it was evident he was in the way to it; and when I came to *Bristol*, I found him separated from friends, and ordered according to the counsel of those who had the oversight of him, for I found one of the women with him, and the Husband of the other, until she also came, which was not long after, and his lodging was in a Loft over a Stable, to shew forth the imaginations that was in their minds, and I coming to see him in a morning before he was risen out of his bed, while I was there he began to rise, and the woman that was then present called *John Stranger*, which tended him, and said, thy Master, so *John Stranger* put off his hat, and stood bare before *James* while he put on his cloaths, but I could not prevail with *James* to go to any friends house, and at that time I parted from him, and left him at the Stable, the place in which he was to represent Christ after the flesh, and all the friends of God and Truth in general sought his return, that if possible he might not perish, but he rejected and refused all the counsel of all those that loved the way of life, and so took the counsel, and was led by the advice of those two women, and those whom they did appoint in their absence, of which this *I. Stranger* was one, which was the Husband of one of the two women mentioned before, but in the after part of the day, friends going to see him for the regaining of him: he at that time was gone, and upon inquiry

quiry they underſtood that he was gone out of Town, which hearing of my ſelf with other friends went to ſeek him, but ſpent much time before we could find him, but at length we found him on the other ſide of the Rives, or that water that comes up to *Briſtol*, in a Meadow, only with *John Stranger* going bare-headed before him, ſo went along with them ſome ſpace of time, all of us being ſilent, but at laſt I ſpake theſe words to him; *James* in the beginning we refuſed to put off our Hats to any, and I did it for Conſcience ſake to God, and no other thing, but ſimply doing the thing in ſubjection to the Lord, and having nothing elſe in the eye of the mind for ſo doing; but I very well yet remember what I then further ſaid to him. *James* if any perſon hear of this of one going bare-headed before thee, and ask me the reaſon of it: I knowing no reaſon thereof, I do deſire that thou would'ſt furniſh me therein, that I may return him or them an anſwer that ſhall enquire of me in this matter; but I got no other anſwer in this matter, but this, and he ſaid he would not refuſe that Honor his Father had given to him (*in which it did manifeſtly appear to all them that had an underſtanding of things as they were, that* James *departed from that glorious work of Ieſus Chriſt in Spirit, whereby in which our deliverance from the thraldom and captivity and bondage of the old enemy of the Soul, had kept all Men & Women, profeſs what Religion ſoever they will, until the Son of God being inveſted with the power of the Father appear in the heart to ſet at liberty, and he be received, whereby even the ſpirit and power of our Lord Ieſus Chriſt, we come into the glorious liberty & freedom of the ſons of God, and ſurely it is, and ought for ever to be ſo accounted by me, and all thoſe who have been made partakers there ſ, glorious, ye unſpeakable glorious to know that ſpirit that is in its firſt appearance in all men againſt ſin, its further work to all them that come to receive it, to lead them as by the hand in the path of holineſs, and ſo to God, then the true freedom comes to be known having received the ſpirit of adoption, whereby theſe came in truth to call God Father and bleſſed for ever are all thoſe that abide therein*: But the friends that then were preſent, did endeavour to get *James* to return with us to *Briſtol*, but at that time could not, and while he was there, we came to ſome ſcattered houſes, as I remember, where was an Ale-houſe, where we ſtaid ſome time with him, to ſee if poſſibly we could get him into the company of friends, but could not, but at that time, we left him at that place, with this conſent from him,

that

that he would ſtay there until the morrow, at which time we promiſed to come to him again; and accordingly we did, and friends agreed with him to go to *G. Fox*, which was then priſoner in *Cornwal*, (who had known him from the beginning) that if poſſible he might have been preſerved from that which afterward fell on him; and I did although otherwiſe inconvenient to me being Antient to go ſo far from home, yet for *Iames's* good I did conſent to go with him, and another of *Briſtol* to go with us, but in our paſſage thither we were impriſoned at *Exeter*, where we continued for ſome time, and to *Exeter* did the women follow him that had ſeduced him to this *Luciferian* ſpirit; thus far I was a witneſs, and yet am for God againſt *Iames Nailor* and his company of their departure from the ever bleſſed way and truth of God: what afterward was acted by *Iames* and his company, whereby he came to ſuffer, it was made publick in the Nation; but thus far as I have ſpoken, my witneſs is true: but I being releaſed, cannot relate of that which I ſaw not. Now for this end is this brought forth, that it may be truly underſtood why the *Quakers* deny *Iames Nailor* and his company, of which *Robert Rich* was one, and ſay, and teſtify it was not the appearance of God, as is verefied by them, but the appearance of him that goeth about like a roaring Lyon ſeeking whom he may devour, the groſs vanity and blindneſs of *Iames* and his company was ſuch, firſt in the two Women, and them that were their followers, to ſuggeſt what was the mind of the Heavenly Father to *Iames*, and he, as beſotted or bereft of his underſtanding followed the motion, yea the wild dictates if not worſe of what they propoſed to him; I may yet mention one or two particulars more, for the demonſtration of that I have ſaid: as wherein they did ſuggeſt to him, that Butter and Honey muſt he eat, in the imitation of Chriſt, according to that in the 7 of *Eſaia.* and the 15 *ver.* and one other paſſage which was in *Newgate*, which my Wife ſaw, and ſo a witneſs thereof, which was after his firſt ſuffering, he ſitting, and two women of the ſame company with him, the women ſitting on the floor, theſe taking each of them one of his Feet in their Laps, one of them expreſſing theſe words, *viz.* now is that Scripture fulfilled, *and they ſat at the feet of Ieſus*; and *Iames* himſelf in white Gloves, and having white Shoo-ſtrings in token of innocency, as other men alſo of his company had; alſo while he was yet in *Exeter* Priſon, one of thoſe Women of his Company

did

did write a Paper to me, wherein it was expreſſed that I had denyed my Lord and Maſter : for that wherein I had denied *Iames Nailor*, who was ſeduced and drawn into that Spirit to take Divine Honour to himſelf, as is before expreſſed ; and becauſe we could not joyn with *Iames* and his company in theſe ungodly practiſes, therefore *Robert Rich*, with the reſt of *Iames*'s followers, of which it manifeſtly appears *Robert Rich* is one who clamours both in writing and ſpeaking againſt the *Quakers* even until this day ; but bleſſed be the name of the living God, the *Quakers* are built upon the ſure foundation, Chriſt the Rock of Ages, upon him in whom there is no variableneſs nor ſhadow of turning, and is the way to God, *and no man comes to the Father but by him* : and ſo we are clear in the ſight of God, from all the backſliders, and them that have Apoſtatized from the Truth, and we remain ſtabliſhed on the Rock, that whoſoever builds his houſe on it, never falls, but are kept by the mighty power of God through Faith to Salvation, and ſo cannot partake with them that are given to change ; this which is declared of *Iames* going out and ſinning againſt the Lord, was private, but thoſe other things that were done by him and his company, which were made more publick by his ſufferings, of which I ſhall not meddle ; and becauſe we cannot meddle with *Robert Rich* his gift, and partake of his offering, therefore is all this railing againſt, and reviling of the *Quakers*, which if we had partaken of his gift, we alſo had partaken of his Sin alſo, but bleſſed be the Lord we are clear from both in this, yet *Rob. Bacon* would needs have had us to have made ſome acknowledgement, to go to *Rob. Rich*, and alſo to himſelf, whom we know unanimous with him in this laſt & only ſaving diſpenſation, but what ſhall be ſaid in this matter, if this be the alone ſaving diſpenſation exhibited through *R Rich*? what then became of that of *Moſes*, and alſo of Chriſt ? muſt that of *Robert Riches* ſending of Money exclude, yea, raſe out, and ſo make thoſe of no eſteem with *Robert Bacon*, becauſe he partakes of Money ? thereby can I underſtand any other thing in *Robert Bacon*'s words, then that diſpenſation of mony from *Robert Rich* hath taken deeper impreſſion upon *Robert Bacon*, than ever yet the diſpenſation of the unutterable love of God by Jeſus Chriſt : whereby if received and prized the Soul, might have been ſaved, but it appears the belly is the God : but why doth *R. Bacon* quarrel

with

with the *Quakers*, for not receiving *Robert Riches* gift, because the *Quakers* refusing of it, *Robert Bacon* had a double portion; the first was that which was sent to the Church of the first born to make a Feast; but the Church of the first born that partook of that Feast, was gathered into a narrow compass, even within the bounds of *Robert Bacon's* Family: the other 30 *l.* which the *Quakers* refused, *Rob. Rich* desireth Mr. *Blackbury*, Mr. *Rawlinson*, and Mr. *Bacon* (as he calls them) to distribute that Money in their hands: Mark, I have just grounds to believe it was never in the hands of any of them, but in *Rob. Bacon's*, by whom it was put an end to, and thereby *Robert Bacon* will undoubtedly partake of a double portion: and if there come another portion of Money from *Rob. Rich* to *Rob Bacon*, *viz.* of the last and best dispensation; which certainly *Robert Bacon* is unanimous with all, I doubt not but *Robert Bacon* will blow the third Trumpet at the receiving of it, for the dispensation of mony, gives life to that mind that is in earthly things: But let my Soul praise God for ever, because he hath drawn the heart, the mind out of the earthly into that which is pure, and so heavenly, in which communion with the living God is witnessed; and this we, yea my self accounts to be such a dispensation, that I never desire to change for that of Money, which is to love the Root of all evil: and it now appears that *Robert Bacon* is become a Champion for this only saving dispensation, *viz.* a gift that doth blind the eyes of the wise and corrupt the heart of them that partake of it: but why, or what may be the reason that *R Bacon* calls it a dispensation of divine grace and Love exhibited by and through him, *viz. R. R.* respectively to all: it is evident in his words, out of his mouth he is for ever condemned, for he saith; only saving dispensation exhibited through *Rob. Rich* to all: now in this are we disjoyned from *Rob Rich*, and *Rob. Bacon* for ever, for we the *Quakers* do exalt and magnifie for ever, and we can never be drawn from it, even the dispensation of the Love and Grace of God: even to all, yea the worst of sinners that are willing to receive Christ, by and through whom this divine love and grace is exhibited, and not through *Robert Rich*; and so the Blasphemy is returned to *Robert Bacon*, who would set up and exalt *Robert Rich*, and the dispensation of Money from him, above that which is by the Lord Jesus Christ alone, we say, to whom every knee must bow, and every tongue must confess; and therefore I say it was of a very

great consequence as to us the refusal of *Robert Riches* Money, while so great a stress is put upon it, as to be call'd the only saving; But we poor simple *Quakers* that have lost, or at least have no part in high Language, but have honestly and truly so despised it for that wisdom which is from above, that is first pure: and if *Robert Bacon*, and those that receive *Robert Riches* Monty, cry it up to be the only saving dispensation; I say we are concern'd in the behalf of Christ, to stand for that dispensation that we are made partakers of by him, theirs can reach but to the outward man, and so save from the distress and poverty of that, but the dispensation of the divine love and grace of God, exhibited through Christ to the saving of the soul, and preserving it from the evil of sin, I set to my Seal, is infinitely of more value, than that dispensation that is exhibited through *Rob. Rich*, which *Robert Bacon* is made partaker of, and a pleader for: and so we are made willing certainly so to stand for, and to abide by it, that the dispensation of Gods everlasting love distill'd into the hearts of his people, by and through Jesus Christ is soul satisfying; but that of Money not durable but perishing: and if *Rob. Bacon* will stand for the dispensation that comes by *Rob. Rich*, which it appears is his Head; I say we are not ashamed of him that is become an open Fountain whereby we pertake of the unutterable love of the ever Blessed pure God, which is by Jesus Christ, who is our Head, we are not ashamed of him, but can in the strength of of him contend for him against all those that would bring in another dispensation of divine love, than what is by and through the Lord Jesus Christ alone; and I say if an Angel from Heaven Preach any other Gospel, let him be accurst: So he that is our spiritual Head from him, is life conveyed to the Soul whereby we live to him; But *Rob. Bacon* sayes, but we above all have rejected it, and so we have denyed *Rob. Rich*, and any dispensation that he in the state in which he is shall bring forth: But *Rob. Bacon* saith, the hour of our Judgement is come even as we feared, and placeth it to be so to his knowledg: Blessed be the name of the Lord for ever that we are so come to God the Judge of all, that no iniquity may lodge in our hearts, but that by the light, (for Gods light,) it may be judged out for ever; so that we walking in the light, may have fellowship with him therein, for out of the light no man can have fellowship with God: But if he mean by that the hour of our Judgement is come, himself can judge our

state

ſtate and condition, (although in his vaunting Spirit he ſaith) I had thought to have given you herein the Hiſtory of your whole and beſt attainment, where you began, and when you fell,) You denie that upon this ground, becauſe he hath not held the head in which true Judgement is placed for ever, which is in Chriſt, and we have not another, and it is by Chriſt alone, that thoſe that are ſanctifyed come to have the Spirit of Judgement and of a ſound mind, and it was alſo ſaid in times paſt by thoſe that came to witneſs it, that Chriſt was made unto them wiſdom: if the Saints in former time bore witneſs to Jeſus Chriſt that the treaſure of wiſdom and knowledge was in him, and all judgement in Heaven and earth was committed to him, then all ſpiritual knowledge and divine peace was diſpenſed and given forth to them that were members of that one head from Jeſus Chriſt the all one Fountain from whence all ſpiritual bleſſings flow: But *Robert Bacon* hath owned another Head, and another Diſpenſation, and alone ſaving, and thereby hath ſhut out that alone ſaving Diſpenſation that is by Chriſt Jeſus, and therefore his judgement invalid as to reach to the *Quakers*, who plead for Chriſt alone to be exalted in this the day of his Power, for the *Quakers* are the Lambs followers even through great tribulation, and many bleſſed be God are come to know their garments waſht white in the blood of the Lamb, which is the only ſaving diſpenſation ariſing from divine love and grace, it makes glad the City of our God; and we did not only then deny *Robert Rich* and his Money, but alſo in the behalf of our Lord Jeſus Chriſt ſtand witneſſes againſt *Robert Bacon*, who would ſet up *Rob. Rich* and his diſpenſation, and call it the only ſaving, and ſo overthrow at once the glorious work of ſalvation which is by Chriſt, and not by *Robert Rich*; and ſo we the *Quakers* deny this Head or Horn which puſheth againſt him, which is the alone ſalvation, And having given this in general why the *Quakers* did denie *James Nailor* and his followers, of which it is declared *Robert Rich* was one, and in that ſtate he ſeems to ſtand ſtill, and now for the love of Money *Robert Bacon* is joined to him; But *James Nailor* before he dyed, did appear to come to a deep ſenſe of ſorrow for what he had done againſt God, and his everlaſting Truth, and ſought mercy and forgiveneſs for it, and declared the acknowledgement of it publickly; but *R Rich* ever ſince continues a contender againſt Gods bleſſed & holy way the way of life, and if no

other answer well to this his reviling Letters, but only what is already declared, it were sufficient, because in it is manifest the ground on which *James* stood in the day or time of his revolt or apostatising from the living God; and because God Almighty in the riches of his everlasting grace & mercy kept us that we did not partake of their sin, and so not of their Plague, which is hardness of heart, even to call evil good, and good evil, therefore is their Rage, because the *Quakers* cannot be betrayed into the treacherous spirit that led into an imitation of Christ without [from the pure unction,] which hath been spoken of before, that we blessed be God had received in which mark I testifie, for God is no lie, and by and in that have we been kept against, and over all the backsliding adulterous spirits that have gone out from us: and because *R. Rich* in the 12 *pag.* of his Book, goes about to justifie *John Perrot*, and after he hath enumerated the evils that the Quakers laid to his charge, his words are, yet hath not so much as manifested the least evil *I. P.* hath said or done; mark, therefore it is on me from the Lord, as in the matter of *James Nailor*, so also in the matter of *I. Perrot*, to manifest why the Quakers did denie, and do stand in opposition to *I. Perrot*, in that spirit in which he was for ever: the first thing we meddle with him about, is, the matter of the Hatt, whereas when he came from *Rome*, where he pretended he had been a Prisoner, but how he scaped from suffering, as he that went with him, it might be enquired into? because his fellow that went with him, and very like was more faithful than himself, and so came to suffer for it, for he was (as is reported) hanged for his testimony against that persecuting generation; But *I. P.* had more favour, and its supposed in the ground of compliance with them: when he came over from *Rome* he had a great respect from our friends, on this ground, that he had been a suffering man, and had been separated from us for some time, and by this means got into the heart and affection of many, whereby many were drawn into the same deceipt (in which himself was, but blessed be the Lord it is purged out from amongst us,) which was the keeping on the Hatt in the time while Prayer and supplication was made, and offered up unto the living God, and this thing in the light of his spirit became a snare amongst us, and bred great division for a time, and most of those that had joyned to *James*, fell in with *John Perrot*

Perrot, for they were of an unstable spirit easily tost about with every wind of Doctrine; this is the first thing for which we did den. *I. Perrot*, and for which we still do denie those that are of the same spirit, which I testifie is out from the Spirit of truth, and so can have no fellowship with the Saints in light: But this is not all, and for the bringing the matter out clear, I shall repeat over the passage of R. *Riches* Letter that refers to this matter, it is towards the latter end of the 12 *pag* the words are, certainly I have spoken with those that have boldly censured *I. P.* for a wicked person yet could render no other reason thereof, but that *W. B.* of whose honesty and integrity they had a very great esteem, had so judged and condemned him, after long enquiry what the evil contents were of that Paper which *I. P.* is said to have written to *Jane Stocks* whilst he was a Prisoner in *Rome*, the purport of which discourse is obedience to God in all things, though he should now command what once he did to his servant *Hosea*: Now for the truths sake which is everlastingly pure, and can never be corrupted what ever men of corrupt minds speak, I shall endeavour to unfould this Riddle: *Jane Stocks* was at *Rome* in the time of *I. Perrots* imprisonment, and for ought I hear, at that time was the Letter written to her from *John*, and the words which were excepted against by us, were, *that if he were commanded of God he could take a Whore with the Pox*; These were the words, although R. *Rich* would gild them over, and parallel *John Perrot* with the Prophet *Hosea*: was it ever heard that ever any person unless the Ranters, would put the Question, as if the holy, blessed, pure God might command beastly and unholy actions: In the mean time what was the state of his mind, for at that time was *I. Perrot* a married man, and the person to whom he writ it, a Woman that had been his companion; is it not evident, that the heart and mind of *I. Perrot* at this time was unclean, while he could put or have such a supposition in his mind, as to say, *If God did Command*, and this to be made to a Woman: Let all sober minded people judge if this proposition had any other tendency, but to corrupt the mind of the Woman, that so she might answer to his mind and will upon the pretence that God commanded it.

But the answer to such unclean spirits wherever they are, is, that *God is of purer eyes than to behold evil*, yea so everlastingly pure, that he will neither command any to do that which is sin and evil, nor approve of it when it is done, for the God whom we serve requires truth in the inward parts, and holiness, without which none shall see the Lord, for he saith, *be ye holy as I am holy*; so the holy God commands holiness, and cannot command lewdness and uncleanness, for it is against his nature, and I would refer it to any where the Image of God is in any measure restored, whether they in that little manifestation which they enjoy of God can command, or do that which is abominable sin and wickedness; certainly if it cannot be done in the lesser, much less in him who is the Fountain of holiness: and the supposition that God might command a married man to take a whore with the Pox, I bear my testimony for the Lord, it rose and came from the spirit of uncleanness, and the same spirit brought in the keeping on that in the times of Gods people being assembled to offer spiritual sacrifice to God of Prayer and supplication in the spirit to the living God, and therefore *Robert Rich* need not quarrel with the *Quakers*, if they call, as he saith they do *Ranter*; for who else could have parralleled such a person in such an action to the Prophet *Hosea*, and so make a cover for it, even that unclean spirit, which if not testifyed against, but propagated would corrupt good manners; therefore the *Quakers* do deny that spirit from whence such uncleanness comes, and also him that makes a cover for it: and this is sufficient, wherefore the *Quakers* did also deny, and also disown *John Perrot*, but he was further made manifest in his turning out into the world, and never returned more; and so according to *Robert Riches* own words, *page* 13. other matters in difference between them, which although yet lie hid in secret, possibly may shortly come abroad to publick view; the things which lay hid, are come forth, but they have been truly extorted from me: one ground thereof is, their reproaching the truth, and them that walk in it. Secondly, The Lord God who is unchangeable, the holy God called for it to vindicate the everlasting Gospel, the power of God, which alone redeems from sin all those that give up to the obedience thereof: so the secret thing that lay hid are brought to publick view by another hand than *Rob. Rich* intended, and for mine own part I am not afraid of what *Robert Rich*, or all those

those that are of the conspiracy that have first betrayed truth in themselves, and then with all the strength and policie that the God of this world affords them, withstand the truth in slandering and reviling the way of God, and those that have kept in it: for those that are come to Christ the living way, and walk therein, and have found God revealing himself in everlasting mercy and love to them, these are kept by the mighty power of God that they are not toss about with the unclean Doctrine of them that have backslided from God, for it is certainly so, God hath no pleasure in them that draw back from that eternal power of the living God, that we received in the beginning, and let my soul praise him for ever for it; We the *Quakers* are still in it, who have, and do follow Christ in the Regeneration, and enjoy that blessed power of God that overcomes the wicked one, and so we cannot follow them that draw back from the light of life: but it seems strange, but that it is the backslider that says so, that *Robert Rich* should compare *John Perret* and *James Naelor* to *Joshua*, *Caleb*, and *Jesus*: *Robert Rich* cannot forget yet, though so long since, what reverend esteem himself, with the rest of *James Nailors* followers had of him, who baptised him into a new name when it was said to him, and that in that reverend manner on thy knees, thy name is no more *James* but *I am*, my eyes and ears being witnesses to what is testifyed of; and *Rob. Rich* his mind was very high in it, when on complaint to ease the mind of him that saw it, *Roberts* answer was, *James* should not converse any more as Man, then necessarily of a higher nature it must answer to something more, and therefore according to what he acted, *Rob.* speaks of him in this place, and *John Perret* also, it doth not suffice *Rob Rich* to compare them to *Caleb* and *Joshua*, which had followed God fully, when the rest had rebell'd against the Lord God, but he compares them to *Jesus*, whom *James*, as is before mentioned, would have acted what Christ did in the Flesh over again, and it was so seated in *Roberts* heart that he cannot forget it now, and therefore *John* and *James* run in *Rob. Riches* mind, and parrallel not only *Caleb* and *Joshua*, but with *Jesus* also, as is manifest in the 20 *page* in these words, *Knowing right well when it entred, and you thereby came to reject the Lord, that he should not reign over you*. as if in denying *James Nailor* we denyed the Lord, that he should not rule over us; but in denying of *James*, and cleaving to the everlasting

verlasting God of truth who by, and in Christ Jesus is our salvation, we retain our strength, our glory and crown for ever; and let all the unclean in heart that have gone out from us, and truly were never of us: Know this, our Crown is not torn fr m our head, but blessed be the name of the Lord it is on still, and this I call our Crown, even the presence of the pure living God, to be with us and amongst us, even to our comfort and consolation for ever, and the Lord is become our strength and we can safely trust in him: Robert his words are, *But rather choose to your selves a King like other Sects and Nations, for to judge and rule you' who was not the Unction, nor the annointed of the Lord, nor yet the Olive, Fig, nor Vine, that could heal, rejoice, or bind you up, but the Bramble, and King of the bottomless pit, that shall so rend, tear, and devour you, till not one stone shall be left upon another which thing tell* George Fox; that *Fox* your King. Here in these few words are lockt up that imagination which you and your company have so deeply tasted of, and not only so, but have drunk very largely of this Whores cup of abomination, the filth whereof lodgeth still in Rob. *Rich* and his company, which would have had us kneel at the feet of *James Nailor*, and have owned him for our Lord, and King, and Christ, and our all,; but because in the power of the living God he was judged and condemned by us, and we have chosen, or rather God hath chosen us in Christ, and we are in him who is the fat *Olive*, whereby our Souls are replenished, blessed be God from day to day, and we are in the living *Vine* whereby we rejoice in God who is holy, and we cannot be separated from him, for we are certainly perswaded that nothing else but only sin & wickedness can hide or separate between the Soul and the living God, and God in Christ, hath undertaken for a remnant, and hath writ his Law in our hearts, and blessed be his name, doth enable to walk in his ways, the entrance into which we know right well giveth life, so we know, and are brought into the new Covenant, it is new always, there is no oldness in it, it is an everlasting Covenant of unchangeable Love wherein we have given up our names to God, so that we are no more our own, but his who hath sealed us by his holy Spirit, and hath brought into fellowship with himself, who is become our life, and we cannot go a whoring after your or any others inventions, for Christ Jesus, who is the King of Saints, the Lord from Heaven is our spiritual King, and we have given consent, yea full consent

ſent that he ſhall; yea, we have prayed to the Father that it may be ſo, that Chriſt may rule in the ſoul for ever, *viz.* he that came out of the boſom of the Father to deliver out of ſin, and leads in the way of holineſs all thoſe that obey him; and ſo we ſay, and witneſs for God, *G. Fox* is not our King nor our Prieſt, nor our Prophet; but as is ſaid before, I ſtill teſtifie to him whoſe firſt appearance in man is againſt ſin, and it is a day of mercy to them that receive him in that firſt appearance, that he may be their Leader for ever who is the way to the Father. But what may be the reaſon that *R. Rich* ſaith, tell *G. F.* that *Fox* your King, it is very hard to waſh the Blackamore white, or to turn him from it that hath been accuſtomed to do evil; for as it is manifeſt in what is written before *R. Rich* and his company would have had us to have owned and received *James Nailor* as our ſpiritual King and Lord, this was the high imagination that was in them; for they having made, or rather ſet up an Idol amongſt them, theſe think we cannot live without writing after their Copie; and therefore aſperſe us, as if we committed Idolatry with *G. F.* as they did with *J. N* but bleſſed for ever be the holy name of the holy God, we are fixt and ſettled, and the Gates of Hell cannot prevail againſt our Rock, for our Rock is not as theirs themſelves being Judges; for Chriſt Jeſus the laſt *Adam* was made a quickening ſpirit: ſo he that hath quickened our ſouls and made us alive unto God, and is only and alone able to preſerve us in the hour of temptation from the evil of ſin and iniquity, and to conquer all our ſpiritual enemies for us: Mark, he is our Spiritual King, our Prieſt, our Prophet, our Law-giver, yea, the Captain of our ſalvation; we cannot go forth to battle againſt the ſtrong man that kept the houſe heretofore, who is our ſpiritual enemy, but as he whom God hath ordained to be both Lord & King to rule the ſoul for ever appear near at hand even in our hearts by his power and ſpirit; and we in it know how to reſiſt the Devil, whereby only he is made to fly: And although you did give Honour that was due to God only, to *J. Nailor*, and would have induc't us ſo to do; yet our hearts and minds are not only inclin'd, but are kept by the power of God to ſtand ſtedfaſt without wavering to the one Lord Jeſus Chriſt, who came to put an end to ſin, and to finiſh tranſgreſſion, and bring in everlaſting righteouſneſs; ſo the reſt remains, and we

that believe in the light are entred into it, and our preſervation is therein for ever; and I teſtifie there is ſafety only in the power of the living God, for by it are we preſerved. But if any ſhould ask me concerning *G. F.* what I ſay he is; I can only ſay what I belie e he is, and therein I ſhall wrong none: This is my belief of him, that he is a man of God ſent by the Lord to Preach again the everlaſting Goſpel, and God hath made him an able Miniſter of the New Teſtament, not of the Letter, but of the Spirit, and ſo for his work ſ ke he is honourable among us; But we cannot give that Honor that is due to God only, and not to any man or men, for he hath written it in our hearts by his Spirit, that we deſire and love the exaltation of the holy and glorious name of the living God above all, and great things hath God done by ſuch inſtruments that are in the ſight of the learned men of the world of no valu e; for this end, that no fleſh might glory in his preſence: But *R. Rich* in the 19 *pag* doth acknowledg that great things have been done among us; take his own words, yea, the very name in which ye have Prayed and Propheſied, when innocent, and in which you have caſt out Devils, and wrought wonders; theſe great things which *Robert* doth acknowledge were done among us, could not be done in or by no other name, but the name of Chriſt alone; and being ſo, we are zealous in the behalf of our Lord Jeſus Chriſt, that none amongſt us go a whoring after an Idol, whereby we might be left deſolate without the bleſſed preſence of the pure God, which is our all, but Glory and Honour be given to God for ever, in the word of eternal life it is ſealed to the Soul, he will never leave nor forſake us, for we are the living Gods in the Covenant of his Love and Mercy, and we cannot make Man our hope, for Chriſt is our hope, he is our living ſupport, and the upholder of our hearts that we faint not in our way, *Cor.* 2 6. the word remains as in days paſt, as we have received Chriſt Jeſus the Lord, ſo we muſt walk in him, and our Innocency remains, for we are not of them that draw back, but preſs on in the ſtrength of Chriſt to the ſaving of the Soul, and we abide in him that is true, and have kept our habitation, and have not fallen from the way of our God; but it is unto us a ſhining light, and ſhines more and more even unto the perfect day: For as the Goſpel was preacht unto us, ſo we received it, and continue under the power thereof, where-

by

by we are preſerved from the pollutions of this preſent evil world, ſo we have nothing elſe to glory in but the Goſpel of Salvation that hath brought peace to the Soul; and bleſſed be God it hath the chiefeſt place in our hearts who love God above all.

WHoever ſhall read theſe few Lines, I give to underſtand that it was hard and difficult to go back and travail through all thoſe uncomfortable paſſages by the relating of them, which in the time when they were practiſed by them, had ſuch an effect upon me, that it oppreſt my life: but this in the light of truth I can affirm, that becauſe I was ſlow, and had ſome reluctancie in my ſelf in the bringing of it forth, the Lord was diſpleaſed thereby, and ſo in it is naked truth and ſimplicity: and if they account me their enemy, it is becauſe in what I have related, it is the truth; and if they quarrel with me hereafter, let them ſhew me wherein I have related one paſſage that is not true; for I could in truth add more of the ſame nature, but at the preſent ſhall ceaſe, as believing it is what the Lord requires of me.

J. B.

FINIS.